Poems and Essays

R. H. Nassau

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[Essays and poems]

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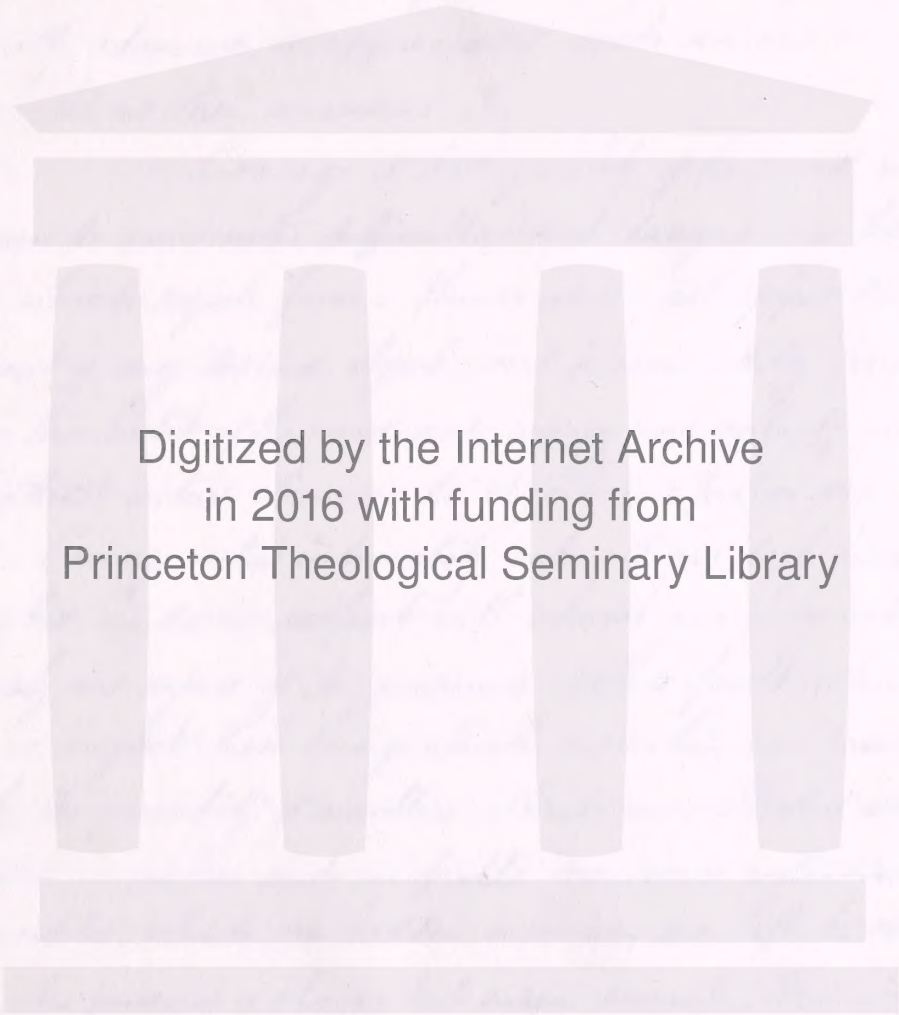

Moral Courage.

Among the treasures of the mind, the are certain qualities, in fact, superior to the remainder, and yet, as is too often the fate of true worth, most generally admired or appreciated. Such an one we have in Courage. Let us then examine it.

Courage is that quality of the mind, which enables men to encounter difficulties and dangers, — is that habit of the mind which rejects fear — throws aside all opposition to the attainment of any desired object, and presses boldly forward. And from this habit of the mind arise energy and activity in action, which are important virtues whenever the object is a proper one.

Courage enters intimately into all our daily transactions — is connected in some respect with almost our every act, and yet we scarcely are aware of its presence. With a fault which is inherent in us, we neglect those things which are within our reach, though hidden by the quantity of novelties which are collected around us, and stretch ourselves out in fields new and extensive, while these principles, which are hidden near us, are left to some earnest inquirer, who pursues a slower but surer search. Thus we pass along with the busy throng in the daily duties and trials of life, and forget, that without this overlooked aid, we would be in a situation far too weak, to perform most of our accustomed duties.

This is an ennobling quality, and when elevated in our thoughts

to a higher standard, it imparts to us a heroic stamp. History is full of heroic acts. Courage armed Regulus with strength, in his mistaken zeal, to offer himself a sacrifice for his country — enabled Socrates to prefer death, in obedience to the public laws, to the preservation of his life through dishonorable means — and nerved the whole host of Martyrs, to die for the sake of religious freedom, in preference to saving their lives by denying what they firmly believed to be the Truth.

Physical Courage arises chiefly from the physical constitution, or temperament. — Moral is so called because it is seated in the moral nature of man. Physical courage often deserts us in the very hour that we have the most occasion for it. In its exercise, it is like an instinct in us; it breaks out on all occasions, without judgment or discretion. It is like the application of brute force to an object. It is only a contest, where might makes right, — where justice or a sense of duty is unconcerned.

But that Courage, seated in our moral nature, and arising from a feeling of duty, and a fear of offending Him who made us, always acts in a uniform manner, and according to the dictates of right reason.

Fortitude is often considered the same as Courage, but with more accuracy, they seem distinguishable. Courage resists danger, — Fortitude supports pain. Yet they may be alike thus far, that the latter seems rather to belong to moral, than to physical

Courage, for this reason, that courage may be exercised in a good or bad cause, according to circumstances, — but fortitude is always a virtue.

A contempt or neglect of danger may be called courage, in a restricted sense, but fortitude is a virtue of a considerate mind and is ~~formed~~ founded in a sense of honor, and regard to duty. How important then is it that our minds be rightly cultivated — our principles firmly established, and that we have clear perceptions of right and wrong, — least from a mistaken sense of duty, we run into gross error!

Moral, is as much superior to Physical Courage, as the mind to the body. The one, resulting from the mind, bears on its face the impress of a superior origin, while the other, connected as it is, with the body, is made partaker of its weaknesses and faults. The one has enlisted in its service, the mind, — the other brings to its assistance the body, weak and swayed by conflicting interests. Let us not be supposed to say that Moral Courage is faultless, because, arising from the mind it must partake of its frailties. Yet, superior as it is, as long as the mass of mankind prefer the natural to the divine — exhibitions of ~~the~~ the opposed a physical qualifications, to those of the mind, just so long will physical courage be admired more than moral.

To pursue any object with zeal and energy

we must have not only moral, but also physical courage, we require not only the sense of duty the moral incentive, but also the aid of the body and its accompanying powers.

When we speak of a man as being courageous, it need not follow that he is so in a moral sense. He may be pursuing a course diametrically opposite to every sense of honor, and dictate of known duty, and the while be under the direction of physical courage alone. Soldiers are courageous when they endanger their lives in battle, some, however, in a sense different from others. Some soldiers fight, feeling that the cause in which they are engaged is a proper one, and thus they exhibit both moral and physical courage, while others, — if indeed they ever bestow a thought on the justice or injustice of the contest, disregard that voice, which would warn them not to engage in an evil cause, and fight for gain or renown.

It is not for us in an essay like this to pass judgment on the motives which actuated Buonaparte, but if he did not exhibit moral courage, physical, he certainly did display, to a degree rarely witnessed, display. physical

Because Moral Courage proceeds from a sense of duty, it does not necessarily follow, that in pursuing this sense, we are in the right. Our moral perceptions ~~xxxx~~ which we discern between right and wrong, may be at fault, and the following

as duty that which is wrong, would lead to the most abominable, and often dangerous results.

Charlotte Corday may have felt it her bounden duty, to rid the world of the tyrant who was exercising such despotic power over her nation. It was not through any personal desire of revenge — for none of her relations had fallen victims to the guillotine — but through a mistaken sense of duty, that she put Marat to death. It was moral courage — derived from a sense of duty — that nerved her in her determination, and Physical Courage, that carried her on.

But Moral Courage is most fully displayed in the trials and temptations to evil, to which, we are all exposed. The man, whose actions are controlled by moral courage, in any emergency of life, having decided conclusively on the proper course, with fixed purpose, and unwavering mind, goes on in spite of every opposition. He, who, in the discharge of the commands of known duty, exposes himself to ridicule and scorn, shows true Moral Courage.

Ridicule is an extremely hard thing to bear, and of him who does his duty in the face of such opposition, it may well be said "justum ac tenacem propositi virum, non instantis tyranni vultus mente quatit solido". Such a man adheres to his purpose notwithstanding all strong motives which would draw him away. How many, for want of sufficient courage

to avow their principles, or to stand by them when avowed, or to refuse to engage in evil, have been led in downward paths, and fallen into early and dishonored graves!

Let then the principles of the youth strongly formed, his mind imbued with moral courage -- and the man of after years will exemplify the truth of the proverb,

"Just as the twig is bent, the tree inclines."

Sept. 1852.

The Study of Foreign Languages, as a means of education.

In every system of Education, the study of foreign languages has been, more or less, allowed to occupy a place. Its importance, in connection with the English branches, as a means of training and strengthening the mind, has scarcely been denied. And whatever objections have been brought against it, they have more than overbalanced by its long list of advantages.

The knowledge of any foreign language always assists the student in understanding his own. The English language is difficult to master, because of the want of regularity in the terminations of it nouns, and the immense number of exceptions to its declensions, conjugations, and rules. But by an acquaintance with almost any other language, on coming to study English, a person will find he has much of the grammar already learned.

Our language owes its existence so largely to words gathered from the Latin, Greek, French, Italian, and others, that a knowledge of these gives us entirely new ideas of our own. The English language has been, and is now, undergoing revision. The great literary masters of this and the preceding age, on comparing our own tongue with others, have found much asperity and harshness, and have laboured and studied to smooth its roughness and supply its deficiencies.

besides its utility in increasing our vocabulary, and affording us models for improvement, the study of foreign languages (especially the ancient) will always be the best aid and security in keeping pure our own. For, of course, in studying any language, the best authors would be used, and no impurities would be acquired through them.

A knowledge of foreign languages can be brought into great practical use in the art of Composition. Because, since a great magority of our words are derived from other sources, it is absolutely necessary ~~that~~ in order that a writer may designonomize words, and be precise in style, that the derivation, composition, and exact meaning of words be understood.

These are some of the general advantages of the subject, but to bring it more home to us, it will be needful to enquire what are its advantages as a means of mental discipline.

All Education derives its chief value from its chief object of exercising the mental faculties, and training it in useful habits. Regarding the study of foreign languages in this light, it seems peculiarly fitted to accomplish such an object. It brings into action the memory, judgment, imagination and all the powers of the mind. In studying the very elements of a foreign language a strong effort is requisite in order to memorize the first rules and the variations of the nouns and verbs. The Memory is tasked, and a habit of application is formed, by the great variety of

repetitions that have continually to be made. Habits of discrimination and precision of thought are produced, by observing and marking the difference between words usually considered synonymous.

The understanding is strengthened and enriched by tracing back words to their original meaning and derivation — to the circumstances which gave them birth — and the qualities in nature they represent.

Without going into any argument to prove the truth of these assertions, this fact is sufficient proof, viz, that, with very few exceptions, none have attained to a high literary station, without the aid of some foreign language.

In point of enlarging and strengthening the intellectual powers, the advantages are great, which the study of the foreign (and especially classical) literature possesses, for purifying the taste and imagination. Even those who have been most prejudiced in favor of their own authors — of their own national literature — allow that great good results from the contemplation of the grand monuments of foreign genius. Occasionally, it is true, works of great merit have been produced without the aid of the knowledge of a foreign language; but it is easily supposable, and almost consequent, that an author, who has not had ~~an~~ acquaintance with ~~a~~ another language, should not have ideas equally fluent — a choice of words equally select — or a discriminative sense as nice — as one who has foreign ideas to compare with his

own, and from which to make a selection. Any one, whose taste is purified and elevated by the exalted standards of other languages, will find his own style partaking also of their beauties. All those whom we recognise as English master-geniuses, we remark the same admirable currents of thoughts which characterised the masters of other nations. In contemplating both sides of the picture, we are met by the question, are there no evils connected with the study of foreign literature? There are three principal evils that have been urged against the study of foreign languages, viz. that it produces pedantry, that the time spent on it might be employed in a better manner, and that it acquaints us with the vices and corruptions of other nations.

With regard to the charge of the production of pedantry, we can with equal propriety urge that any other study, which would give the appearance of mental superiority — especially if pursued with enthusiasm, — is open to the same charge. Though this study does imparl vigor to the taste, the imagination, and all the powers of the mind, and thus increases the conversational powers, of itself, it affords but few subjects for common conversation.

Besides any one, whose mind has been improved by this study, would have too much sense to show that knowledge where it could not be appreciated. This objection to foreign languages has been caused by the misconduct of those, who, having but a small amount

of knowledge treasured up, are ever displaying the gems they happened to find by the way-side.

In answering the objection that the time spent on foreign languages might be better employed, the validity of the accusation must be acknowledged, if, in studying that language the attention is confined to the words alone and the mere construction of sentences. but the charge falls to the ground, when we consider that a properly instructed student goes farther than this. By analysing words, and tracing an expression through all the steps of its progress, from it simple and contracted, to its figurative and more extended meaning, the student is gaining a knowledge of some of the most interesting operations of the mind, and storing his memory with important facts in the natural and moral history of man.

It is indeed true that the productions of ancient writers are often licentious, - that the heroes of ancient poems possessed qualities worthy of reprobation, - and that ancient philosophers entertained opinions and enjoined practices repugnant to the spirit of the present age. But are our own poets purer? Do our own histories delineate characters more perfect? And are our own systems of philosophy much more free from error?

A man would not be denied the use of English authors, because

some are hurtful. No, for the same reason, should he be denied the use of foreign books. Because the road to truth has many deviations, should the pilgrim student be made to tread the same beaten path - or be denied the right to pluck the flowers which grow by the way-side, because some are poisonous?

Perhaps the objector will say that each language contains enough immorality, without increasing it by corruptions drawn from the vocabularies of other nations. True, the indiscriminate perusal of all foreign literature would certainly be pernicious, - but, might not the same be said with equal truth against English authors?

Has then the study of foreign literature a tendency to corrupt the mind of the student? No: - or even if it had, let the foreign as well as English teacher use his power of selection, and thus the difficulty will be obviated. Or, let the mind of the pupil be imbued with right moral precepts, - with a deep respect for revelation - with a spirit which would refer on all occasions to divine law as the standard of morality, - and he may wander in every field of knowledge, with safety.

The comparative values of the ancient and modern languages, as means of education, have elicited much discussion among those who are interested in forming

educational systems. The knowledge of the classics is the best Key to all modern languages. The facility with which any one who has had a classical education, acquires any modern language is wonderful to those who have not enjoyed the same advantage. Thoroughly versed in all the principles of grammar, he soon becomes master of all the peculiarities, by which any language is distinguished, and in studying any modern language he finds that his knowledge of Latin and Greek has put him in possession of half its vocabulary.

Besides, all modern sciences have been so built on the classics as a foundation, that it would be impossible for any, except a more than ordinary mind, to pursue the English branches with profit, without a considerable acquaintance with the Greek and Roman authors.

On the other hand, the study of modern languages seems to place us on a nearer relation with the nations to whom those languages belong. It acquaints us with the character of the people, — their customs and institutions. And as the literature of a nation is the index of the character of the people, we learn more about them, in this way, than we otherwise could.

The formal and close character of the British writings, and the universality of the German, are, respectively, clearly derived from the concentrated form of government of the one, and the separated

and disconnected form of the other.

The study of modern languages is necessary also, if we wish to inquire into the different systems of philosophy and branches of science which are being investigated by different nations of the present day. It has the same value as the study of the ancient languages, viz, that our vocabulary may be enriched by selections, from of words which we do not possess, from other nations.

The migratory character of people of the present age may also demand that foreign languages be studied, so that all men may be able to converse together.

Then, to sum up the comparative values.

The ancient Languages are the Keys to the modern, - to all branches of science, - are necessary to the cultivation and refinement of taste and imagination, - and to the strengthening of the mind.

The Modern Languages acquaint us with the character of other people, - open other fields of learning and branches of science, and are an assistance in the intercommunion of nations.

Which of these two is the best - we do not undertake to say, for they are both so much needed, that we could dispense with neither, but that will be the true system of education which combines the two as co-workers in the cause of science.

Macbeth.

The King advantage of the superstitious feelings, which then pervaded all classes of society at the time this tragedy was written. Shakspeare opens his play, by placing before us a scene in which witches are preparing to meet Macbeth, as he returns victorious from another part of the Kingdom of Scotland, where he had quelled a rebellion. Hearing of his success in this enterprise, the King sends some nobles to bestow on him the titles of "Thane of Glamis and Cawdor".

In company with a friend and companion in arms, Macbeth comes across a lonely heath, the solitariness of which, in connexion with the rattling thunder, the flashing lightning, and dashing rain, fills his mind with awe, and prepares him for the sight which soon meets his gaze.

Suddenly, three ghastly and withered forms clad in wild attire appear before them, he accosts them, - and they immediately hail him with the several titles, "Thane of Glamis ~~and Cawdor~~," ~~informs him~~ that he shall hereafter be King - and in addition tell him that his friend's descendants should reign, though that friend (Banquo) himself should not. They vanish. And as the wondering Macbeth proceeds on his journey he is soon met by the nobles sent by the King, who greet him with the titles he had lately gained.

The first part of the prophecy of the "weird sisters"

being now accomplished, his mind is filled with ambitious desires for the fulfillment of the last, viz, that he should be King. On reaching the court he is received with marked favor by the King, who promises to visit Macbeth Castle.

His excited ambition seizes the half-formed idea of murdering the King, and he hastens to acquaint his wife of the predictions of the witches, and the Kings approach. She, of a bold and masculine character, is immediately aroused to the highest pitch of ambition, and through hope of becoming queen by the death of the King,— with the advice to her vacillating husband, "screw your courage to the sticking place, and we'll not fail,"— proceeds to lay a plot for the assassination of the King, while he is sleeping.

Macbeth's scruples at murdering a kind sovereign, whom he held as guest beneath his roof, are overcome, and he consents. Gazing on the glistening dagger, which is to be the instrument of the fatal deed, in the whirl of agitating thoughts, he exclaims,

"Is this a dagger, which I see before me,
The handle toward my hand?
Come, let me clutch thee!"

Startled from his reverie by the tolling bell of some neighboring watch-tower; with the words.—

"I go, and it is done; the bell invites me.
Hear it not Duncan; for it is the knell
That summons thee to heaven or to hell,"

he enters the apartment of the sleeping King, and executes his bloody purpose. And now that the deed, fear of detection calls on the regicide to invent some plan to screen himself. He has murdered one friend, and his seared heart and bloody hands do not refuse to commit the act again. And when the courtiers discover their murdered sovereign, he, in feigned ~~sorrow~~ for his death, and affected zeal for the punishment of the assassins, kills the attendants who had been sleeping in the kings apartments, and those persons and weapons, Lady Macbeth had sprinkled with blood.

And now the prediction of the weird sisters seemed to be fast fulfilling. The dice had been cast, - at all events he must proceed, and he usurps the government. That friend whom we saw walking with him on that lonely heath, in the commencement of the play, now remembers the words of the prophetic sisters, and look on him with suspicions. Macbeth, to further his purposes, soon after causes him to be treacherously murdered.

The interest of the play now increases, for the usurper's mind, racked by fear, remorse and constant excitement, is further acted on, in a feast, soon after given to the nobles

and men of state, by the sudden appearance of the ghost of his friend Banquo, whose murdered body lay outside the castle gates, sitting in his own seat. Forgetful of the presence of the guests, - overcome by tumultuous thoughts, - conscience compels him to speak, and he makes use of such language to the "horrible shadow" before him, that, had he not been caused to cease by the disappearance of the apparition, he would soon have fixed on himself suspicion of having murdered the King.

Considering how he may strengthen his power and put down the enemies, who are beginning to assail him he says,

"I will to-morrow to the weird sisters,
More shall they speak; for I am bent to know
By the worst means the worst. + + +. I am in blood
Stept in so far, that should I wade no more
Returning were as tedious as go o'er."

and tortured with doubt and fear, he goes to learn the worst. The blood-curdling description of Macbeth's visit to the witches' horrible cave hurries us on in the drama, and shows to what a deep pit of desperation the regicide, pursued by remorse, was driven. He endeavors to obtain a knowledge of futurity by means of the supernatural. He therefore proceeds to that spot where we first met him, and where his ambitious hopes were first aroused.

In a dark and dismal cave, around a boiling caldron, containing every horrible and loathsome ingredient, stand three ghastly figures. They are engaged in certain mysterious rites, and as they go around the caldron, they sing a song,

"Black spirits and white
Red spirits and gray
Mingle, mingle, mingle
You that mingle may!"

The incantation ended, Macbeth enters, and requests an insight into the future. Immediately, with every attendant circumstance, which can make the scene awful, an apparition of an head arises and warns him against Macduff, a former friend but now his greatest enemy. Next comes a bloody child, who tells him, that "none of woman born shall harm Macbeth." Then ~~a~~ a child, crowned and bearing a tree in his hand, arises, and informs him that he shall not be vanquished until Birnam Wood, a forest at a distance from his palace, Dunsinane shall come thither. A fourth appparition of eight Kings, followed by the ghost of Banquo, startles his terrified sight and plainly shows him that the sceptre is to depart from his hands to his murdered friends descendants.

Though confident that his own Kingdom is safe, he now wishes to fight against that fate which told him the sceptre

he held was to be barren, — no son being about to succeed him. His diseased mind therefore prompts him to do anything in order to take off those who would make pretensions to the throne, and hearing that Macduff had fled to England for the purpose of gathering an army against him, in revenge he murders that friends family. But this cruelty only excited Macduff to redoubled exertions, and he hastens to Scotland with an army. On his arrival there, he is joined by many of his country-men, and during their march, the better to conceal the number of his army, he commands that each soldier, as he passes through Birnam Wood, shall cut down a branch and carry it before him.

Macbeth, relying on the predictions of the four apparitions, remains undisturbed in his castle. With difficulty he at length believes the report in relation to the large army that is coming against him, and on viewing the approach of the leaf-covered host, his confidence is somewhat shaken, by seeing in it "Birnam Wood come to Dunsinane".

He, however encourages himself by remembering that he is to be overcome by none "of woman born".

The comet that had across Scotlands horizon with such a baleful light, is now quickly vanishing away. In the ensuing battle, Macbeths castle is taken,

and he meets in single combat his adversary Macduff, whom he treats with contempt, and even tells him,

"I bear a charmed life, which must not yield
To one of woman born."

With insulting triumph, his adversary tells him that he is that one not of woman born, having been untimely ripped from his mother's womb. In rage and despair, Macbeth, seeing himself so fatally deceived by the fallacious predictions of the witches, now refuses to fight. But afterward, though aware that "Birnam Wood" had "come to Dunsinane", and acquainted with the character of the birth of his adversary; - scorning to become a captive, - fighting against hope, - and frantic with rage, he engages again in the contest and is slain.

His dissevered head, exposed to the mockery, and gaze of his enemies, declared the fall of usurpation - the end of unprincipled ambition. That gory head is all that remains of Macbeth, who cherished and rewarded by his sovereign, and beloved by his compeers and his county, became his sovereigns murderer, and his countys scourge.

This play extends over a period of 17 years, though from the mere reading of the piece we would not suppose so. The principal gaps of time occur during the third, fourth and fifth acts. It richly deserves all the fame that has been lavished on it, on

account of the aptness of the tale itself, and the awful grandeur and variety of the scenes. At first, Macbeth receives our esteem, but when he is seized with "vaulting ambition, which o'erleaps itself", we rejoice in his downfall. We here see the length to which mankind will be carried by ambition, which in Macbeth, seemed almost a disease, so that the spirits, by which he was haunted, were rather the reflections of his own dark thoughts, than palpable realities.

Macbeth succeeded, it is true, in his ambitious efforts, but his fall was more rapid than his exaltation.

November. 16th 1852

Lynch Law.

Every man has a natural inalienable right to liberty in thought speech and action. But to sustain this liberty from being carried so far as to push to inconvenience or injure others, governments have been instituted, in which each man surrenders some of his individual rights for the good of the community. Laws are then formed to prevent and punish transgressions. Then the question arises, what kind of laws will best accomplish these ends? We have a good system of laws, and we are asked to give them up for a new kind called Lynch Law.

The arguments in its favor being given, it is our part to show reason why we do not receive them as valid.

(1) If Lynch Law could invariably and unerringly follow crime with punishment, this would be a strong argument in its favor. But judging from the manner in which it has already operated, and from its very nature, it is rather supposable, that it does not have that effect. As it depends entirely on the feelings for its execution, it could not unerringly occur. An excited man, or body of men, could not draw a very broad line of demarkation between a great or small crime, - severe or lenient punishment. Just law would allow an accused every facility for clearing himself, - would

consider him innocent until proved guilty. But Lynch Law would chastise on mere suspicion (and that often in a severe manner) an entirely innocent individual. Evil prejudice, or dislike toward a man, for some peculiarity, would have a strong influence in inflicting punishment while he had committed little or no crime.

Neither is Lynch Law unvarying in its operations. Other law would seek out crime, — follow it up — and visit punishment even after the lapse of years. Lynch, if impossible to be inflicted at the time, suffers the criminal to escape. It would not (as it should) follow crime from city to city, and from state to state, and punish it, — but the criminal, once out of the state, might consider himself safe. The great ends of all law and justice would be frustrated. Punishment would be erring and varying, and justice would be very uncertain. A man would very rarely be acquitted at the tribunal of Lynch Law, for it chastises almost every one it lays its hands on, and does not inquire sufficiently, whether an accused is actually guilty.

Originating in anger and in all its operations, carried on by hasty feeling, it is very liable to err in its dispensation. It will seize and inflict punishment on a man on mere suspicion, and that without, often, the

jams of guilt, much less the advantages other law affords the accused. How then, can the friends of Lynch Law arrogate to it unerring and unvarying operations, when it depends on the varying feelings of our nature?

And even in its best regulated forms, it does not follow up crime. Not having the sanction of the government, or the assistance of the public money, it can not employ officers for the searching out and the punishment of crime.

But allow that Lynch law does, sometimes operate well in summarily punishing, yet, it is better that justice should be slow and always sure in the end, than that it should be practical injustice; sometimes punishing too severely, at other times not sufficiently. The fable of the Tortoise and Hare may here find its counterpart.

(II). In the second argument, we observe the very worst feature of Lynch Law prominent. In its operations it is to "prompt and summary". Other law will (as it should) allow a man space to obtain counsel, witnesses, and circumstances which would go to prove his innocence. And during this interval it may, and often does happen that the true guilty man is found and the imprisoned innocent accused is liberated. Whereas, had this same man been under the jurisdiction of Lynch Law, if circumstances had been at all against him,

he would have been promptly punished. It is therefore too prompt. It seizes, and without due care punishes, often not allowing the appearance of witnesses in favor of the accused.

And here lies one of its greatest faults, that it does not allow the accused time to prepare for eternity. Let any one observe the law since its first institution, and in its after workings, especially in the recent troubles in California. There the summary form of punishment allowed at farthest but a few days, and often but a few hours between seizure and execution.

The command to prepare for death would be given in sight of the tree and cord, which were soon to take away life. But what time was that to think calmly and composedly on eternity? What assistants to religious meditation were a tree, a halter, and angry, bloodthirsty executioners? No criminal is so far gone in depravity as to be unaffected at the approach of death; and kept, for some months previous to it in solitary confinement, he has full opportunities for repentance, but when hurried to execution so rapidly, it would be difficult, as to dispose the mind, as to think properly on eternity.

But even going so far as to admit that prompt and summary punishment is good, yet, it is not preferable to laws in trial by jury, for slower punishment is better. Though Justice is lame, she is not blind. It can not be denied that prompt and summary punishment will prevent crime, yet it is better to err on the side of mercy. Let space be allowed between arrest and trial, that ever opportunity may be gained for a clear decision between life and death, - the preservation or destruction of reputation.

Thus then we argue :- Allow Lynch Law to be good, the law we have is better. But the former is not even good, it is too prompt, and therefore the latter is superior.

(III) Next. It must be admitted that in unformed states of society, there is a difficulty (but not however an impossibility) of obtaining prompt punishment. The difficulty attendant on the administration of all justice can be overcome by time alone, its possibility may be seen thus.

It is the duty of every nation and community to the very just establishment of a land, to frame such laws and regulations, as will most justly preserve its every right and guard every one from injury. If then men neglect to frame such just laws by which they may prevent committing wrong to themselves and

the community.) There is no excuse for their making use of such an unjust code as lynch, in cases of emergency. The same force engaged in lynching a man, if employed in the formation and strict upholding of common law, could do away its seeming necessity. It can be done. It would require only an extra amount of trouble, care, and vigilance. But lynch law is more grateful to our vengeful feelings, and requires less inconvenience in its execution. This is probably actually a great reason for its employment, though its friends would not so acknowledge.

If the occupants of a newly-settled country were anxious for the proper maintenance of order, they could easily frame laws, and elect officers, who by care, could put them in force. And, as before remarked, there is no valid argument for the use of lynch law, when they neglect so to do. All that can be done, in this case, is for the people to form and uphold good laws, and in the meanwhile if need be, to bear with injustice. For, if the laws are imperfect, let the prisoner be kept until an opportunity offers for sending him to proper authority.

Objections. (1). In urging up some objections to death it may be asked - First, whether the injuries would from others and murderers would not be less than the injury and injustice done them, in punishing them in first law? Whatever injustice or mistake existed at their hands, it does not warrant our depriving them of that inalienable right which every man possesses, of being fairly adjudged by the government of which he is a member, an unprincipled one though he be. Whatever crimes a man may be guilty of, he never entirely forfeits his right to protection, and an honest government can do him justice by trial by jury, and by legal counsel, though soon about to take his life for those crimes.
Our injury would be small compared with the mad mag inflicted in sending a criminal instantly to eternity.
(2). If the prisoner is not punished by death, yet he has a fratricidal grudge against those who were particularly active in punishing. In the simple case, that he was corrected by an improper authority, when he had no right so to do, he might alone, and he will always after seek the punishment for

revenging himself. Whereas, were punishment made by properly constituted authority, he could even in the midst of its infliction, recognise right and justice.

(3). A great objection to lynch law is that it gives too full play to our revengeful feelings. We are as under the guidance of passion, that if we attempt to take the office of punishing into our own hands, we will soon lose sight of justice. When the scales of justice were bound up, Mercy contrived to slip in one of her arms, Mercy holds a part in every honest law. But what mercy can be expected of those who punish, only for the sake of gratifying their angry feelings? When men assume the power of summarily punishment they generally lose all thoughts of properly administering it, and run to the extreme of severity.

(4). In carrying out the principles involved in lynch law, by an argument from Example, if a body of men has a right to inflict such punishment when and how it pleases, certainly every individual has an equal right to punish, when and in any manner he pleases, an injury he has received.

Immediately every man would act for himself in the capacity of plaintiff, witness, judge, and jury, and all right the constituted law would be forgotten. Robbery, murder, and all crime would be on a fearful increase according as might be and ~~sole~~ right. He who could summon around him the largest number of followers and friends (if indeed the, then, ~~a~~ friend could exist in such confusion) would have the most "right" on his side. Can the law, from which flow such inevitable consequences as these be just?

(5). But our great objection to this kind of law is that it is unjust. Though prompt punishment is valuable to prevent crime, the end will not justify such a means as lynch law, which is opposed to properly organized law. True, — punishment must be administered, — it is of divine ordination, — but there no mean a body of men has a right to take power not properly delegated to it.

Government has been instituted by divine authority laws are formed under that government, and so far as they do not come into collision with the divine law, they are valid. Whatever opposes these last is

unlawful and unjust. Lynch law does oppose our civil institutions, by putting the divinely constituted authority of the magistrate into the hands of a lawless mob, - it therefore is unjust. And though for a while it may seem to accomplish the desired end of maintaining order in a community it will not always answer.

Proper authority will always command respect, by appealing to a sense of duty; but fear is the only part of our nature which lynch law affects.

December 14th. 1852. (Considered "Very well done indeed. Arguments sound & convincing - brought out plainly & without pretence" (Dr Hope).

The subject as given by Prof. Hope was as follows.

Lynch Law. - The arguments in its favor being, -

(1). - The importance of punishment invariably and unerringly following crime.

(2). - The value of prompt and summary punishment, as a means of preventing crime.

(3). - The difficulty or impossibility of ensuring both, or either of these in unformed states of society, with imperfect legislative or judiciary provisions.

Then form an argument that will answer these considerations; and set forth uncontrovertibly the objections to it: preserving strictly in the arrangement the climactic order of argument.

Should the dictates of Conscience always be obeyed, - Affirmative.

Conscience is that mental power, which discerns the moral quality of actions, and assists in their performance or nonperformance. On the question whether Conscience is universal, we need scarcely touch, for the Subject seems to admit this, but in passing would say to those objectors, who triumphantly point to heathen nations that those nations are not entirely destitute of a distinction between right and wrong, and the almost entire want of compunction at the violation of justice, argues, not the absence of Conscience, but the inspiration. If the objection were valid, it would also prove that savage nations possess neither taste or understanding, because, forsooth, they appear in a very imperfect state. No decisions in no nation or individual, have yet become so fallacious, as to be utterly wrong. The gem, though covered with filth, yet retains its lustre, which at times gleams forth, when that filth is washed away.

Every one, must acknowledge that it would be rational and necessary, to have some guide. What a creature would man be, - into what a maze of error would he fall,

without one! We affirm that Conscience is this guide, and that if it be a rule at all, it must be an absolute one. It can not share a divided throne.

And as we plunge into a maze of seeming troubles, by this assertion we must show reason for our belief.

1. The first reason for supposing Conscience supreme may be obtained by observing the different sensations of which we are conscious, or comparing our own actions with those of brutes. Acts, which in a human creature would merit the highest condemnation, in an animal, we pass by. At least may satisfy, to excess, all his desires for enjoyment, or appetite for food. It may kill for pleasure, or in rage, and though we may feel displeasure, we feel no moral disapprobation. But if a man should act only for his own pleasure or gratification, disregarding the happiness of others— should he kill – steal – or do any other wrong, we have a feeling of contempt, – more than that, – condemnation – for him. A man would feel himself insulted, were he called a sensualist, a thief, a murderer (even were he such) because he knows that actions, such as these terms ascribe to him, are contrary to nature, – man's

[illegible] feelings, and that is just and right. In the mute we see nothing wrong, - if they ~~the~~ the highest impulses - it's animal appetites. In man such actions would be wrong, because though he may seem to act in accordance with Conscience, at the time, he does not obey the highest impulses which he is capable of feeling.

II. [illegible] may be drawn, from considering our feelings after the commission of an act. If good it produces a feeling of pleasure - a consciousness that it is done our duty; an mild approbation of ourselves. But one must feel, to some degree, a sense of moral dissatisfaction, when he has committed an evil act. However hardened the heart and mind may be, Conscience must inflict on it some pangs. could we examine the heart of every man we would meet with different results, than if we gaze on the mere surface. Many a one acts to please his neighbor. Judging from the acts of a man under the influence of passion, we might be disposed to say he has no Conscience; but look at that man when the storm has subsided; the scattered embers of feeling are collected, the flame of conscience is

aroused, and remorse and self crimination follow.
So also with nations.

III. A third reason consists in the necessity of the supremacy of conscience for the accomplishment of those objects for which man was created. Man is designed for some useful purpose, to bless others to himself and others. He is provided with guides and impulses to direct him in the proper path. These impulses are divided into three classes, - viz. Passion, Self love, and Conscience. Now one of these must have the entire control of man, for were each to reign in part, he would be like a vessel in a storm at sea, under the direction of several captains, whose different orders, it would be impossible for the crew to obey; thus nothing would be done, and the ship would go to wreck. (So this Dr Hopkins wrote, - "Is not this the case of most men? Are they not like a Kingdom divided against itself - like a vessel in a storm?")
When that class of feeling will be supreme, which, acting as a guide produces the desired ends of life. Passion can not be that guide, since it impels us to immediate self-gratification, without considering the consequences, until often by too great indulgence we become insensible to the powers of enjoyment. It is so changing, and leads to such

[illegible] and might for, under its direction, the world would soon be in a sad condition.

[illegible] self-love, since though it is not as adequate than reason to [illegible] a man to the [illegible] of his own happiness alone, each man under its influence, [illegible] therefore to the [illegible] and [illegible] would contribute to the happiness of mankind as a whole. Conscience restrains selfishness and passion, and helps us to look beyond ourselves to the happiness of others. And a good conscience, by restraint from wrong, and direction to right, is just what is needed to assist man in the pursuit of happiness. Conscience is the upon superior to other things. If a thing, like a theft, is wrong, it shall be punished. [illegible] that [illegible] does not prove it not our duty. It is an earthly king, it may be temporarily defeated and its throne occupied by another. Yet there is no possible way of escape from the obligation under which we lie, to be subject to it. Men, however, may only feel this control, and may not act under it. They may dislike the conviction of Conscience.

It can not be asserted that Conscience is fully, in reality, the governor of mankind, because every day we see men acting contrary to its dictates; but that it deserves to be, and ought to be, is what is affirmed. What is contended is, that its nature is supreme, and its tendency is to guide us aright, and if obeyed in every respect, such would be the result. By that word "every", we mean, not only what Conscience tells us to do in outward acts, but also what she says in regard to our improvement of our minds and morals.

These arguments will apply not only to enlightened, but also to heathen nations, for we can everywhere trace some Conscience. While thus contending for the supremacy of conscience, we would not be understood to say that it is infallible, because having just proved that it is supreme, and must be obeyed in every respect, we would fall into the error that everything is morally right which conscience commands, and that no one could sin when

acting in obedience to it. This we can not maintain for facts and experience prove that men do sin most egregiously in obeying Conscience, in what they supposed their duty. (Mark. the sin consists not in their obedience).

Then we are asked; if Conscience is our guide, how does it sometimes lead us astray?

The answer will appear thus.

In the exercise of conscience two distinct operations take place within us.— first, an intellectual act or a moral judgment; thus far it belongs to the mind.— next a feeling called the moral, in the exercise of which, Conscience is entirely different from the understanding. Then, as human Knowledge is uncertain & imperfect. ignorance or error in the understanding may mislead us.

What then are we to do? May not an action intrinsically immoral become right when Conscience tells us to follow it? No! for then there would be an end to the distinction between right and wrong. That any act should be right

it should not only be able to stand the scrutiny of the moral law, but also should result from a proper state of mind. While then our obedience to an erroneous conscience may in itself be right, — and our obedience will be approved by the moral law, — obedience to an erroneous conscience is wrong, because our minds (which partly influence conscience) are deluded. To what an immense error would an affirmative answer to the above question lead! Every man's opinion would sanction a wrong a thousand times a day. All religion would be at an end. The vilest heathen, whose erroneous conscience sanctions his idolatry, would be as good as a Protestant "of the most shattered sect". What a maze then are we in! Conscience is erring yet must it be followed! But whose fault is it? A man's own. He fails to correct the error in his understanding, which sets at fault conscience, which misguides him.

Though millions of heathen may be conscientiously bowing down to idols, misled by this fundamental error, there is no

excuse, every man is under obligation to find out his duty, and every man is able by even the light of nature to do so. Every one, if so disposed (and the Bible could not excuse a man for the want of such disposition) could search earnestly and long for truth "as for hid treasure"; he should endeavor to have his understanding enlightened, which, right, would not mislead his Conscience. Then every one to ask himself whether he has the truth and if he has not, to seek diligently for it, then would be less error and sin in the world. It may not be easy thus to dig down in the heart depths of feeling, but it is necessary.

Man then is bound to obey conscience, even if it lead him wrong. It is a most unfortunate predicament! If in obedience to its dictates he does what is morally wrong he sins; if he disobey it, he sins. Even were he to perform what is morally right thinking it wrong, he sins, simply because he does what his conscience dictates to him as wrong.

But is a man culpable for doing what he is

almost necessitated to commit? He is. He is to be condemned for allowing himself to be in ignorance. The drunkard, who has given way to his passion for strong drink, until it has become an invincible habit, is not excusable for the evil he commits while under the influence of liquor, for the simple reason that he should not have got into intemperate habits. If our position here is wrong, his culpability would diminish in proportion as he commits greater crimes, under a stronger habit.

We notice one objection to this position that man is culpable, viz. that our belief of anything is involuntary. But while this is true that the will cannot restrain our belief, yet it is true that we are culpable for confining our attention to those things which tend to confirm us in our error.

The heathen though justified for their obedience, are culpable for existing under avoidable error. The heathen mother, in committing infanticide, - the child in exposing an aged parent, - the fanatic in

casting himself beneath the crushing wheels of an idol's car, — the persecutor, in destroying the lives of "heretics," — each think they are obeying the command, to seek their own happiness, and that of others, and the glory of God.

And here is the point of the matter, this is the way, in which we dispose of "cases of erroneous conscience". All who act under such an influence are <u>right</u> in their <u>obedience</u>, because they obey their bounden duty of <u>submission</u> to the <u>dictates</u> of <u>conscience</u>, but are <u>wrong</u>, in supposing, — and in allowing themselves to suppose — that God requires such services.

Again a man is culpable for acts committed under the direction of an erroneous conscience, because the Final Judge will not take natural depravity as an excuse for sin, neither will he consider an evil conscience an exculpation. It may be an extenuation. Says Holy Writ, "the soul that sinneth, it shall die"; it says not "the soul that sinneth ignorantly, it shall <u>not</u> die", yet it does say that the

offender, shall be punished "with but few stripes", while those who sinned against light and conscience will be stricken more rigorously.

We therefore conclude that first Conscience is supreme, and consequently must be obeyed:- second - even if Conscience be erroneous, men in the very act of obedience do right, though in the commission of an evil act, and third that this right act, in obedience, will not exculpate men in the future, for it is overbalanced by the sin they commit in supposing such actions right, or by not searching for the truth, and making use of the light which even Reason affords.

The answers to the questions, "What is the proper office of conscience?" and "What guide are men to follow when it is erroneous?" need not be very extended, if what has been said in the former part of the Essay is born in mind.

The proper office of Conscience is to instruct us in our moral obligation, and to urge us forward

to what the sense of duty, resulting, directs us.
Yet we say not that man is to bound down,
that he may not, at choice, act contrary to
conscience. We only say that he possesses this
moral sense, and such possession makes him
accountable for his acts. What guide is he
to follow? The simple fact of the case is
this. Man has no guide to follow, except Conscience,
(neither Self love nor Passion will do) and if it
is perverted, he is culpable for allowing that perversion.
It is his duty to improve his conscience.
Like taste it is susceptible of improvement by use,
and of injury by disuse. Its power of discrimination
may be benefitted by meditation on objects of
moral goodness, or injured by meditation on
evil objects. No student of Painting would consult
poor productions but would go to the best masters.
Neither should man accustom himself to evil
sights or thoughts.
Its impulsive power may also be increased by
exercise, like the sturdy laborer, who lifts with
ease the weight, which would mock at the

efforts of a man of sedentary habits. When man overcomes Passion, and obeys Conscience, the latter is strengthened. Thus each victory over Passion makes the succeeding contest for the right, easier.

If man improves the faculties of his Conscience, by every assistance within his reach; by the light, which even Reason dispenses, — but above all, if he goes to the Fountain of Light, — the Source of Truth — the Treasury of Wisdom — he can desire, or need, no better guide than that conscience directed by God, through the Bible.

March 10th 1853.

The subject of the previous essay, as given by Prof. Hope, was.

Ought men to follow the dictates of Conscience on all moral questions?

If you say yes, how do you dispose of cases of morbid or erroneous Conscience; as where men conscientiously persecute others for their religion, thinking, like Paul, that they are doing God service?

Are they right doing so? If not, what is the proper office of conscience in such cases, and what guide are they to follow?

Debate between Hayne and Webster.

A Resolution had been introduced into the Senate requesting the appointment of a committee to inquire in regard to the public lands, whether it would be expedient to limit the sales to such only as had been previously offered to purchasers; and if so, to hasten their survey and disposal.

Col. Hayne, of So. Ca., had made some remarks on the policy of the government, in relation to the public lands, and Mr. Webster had followed with a speech containing opposite sentiments. Again Mr. Hayne made quite an extended speech, to which Mr. Webster made an equally long reply. These last two speeches are those under our present consideration. They can scarcely be said to be on Mr. Foot's Res., for the question involved in them is different from that in it.

They were delivered at a time when the Carolina nullification question was agitating the country, and during the speeches, occasion was taken to speak of it, in connection with the kindred matter of internal improvements.

Hayne probably did not not intend or expect to become involved in a debate with Webster, in making his first speech, but was led into by certain expressions in the first speech of the latter, opposing his opinions in regard to internal improvements, and reflecting discredit on So. Ca. Therefore in making his second speech, he felt that he must answer attacks which he conceived Webster had made on his opinions, - the principles and conduct of the party and and state he represented, - and "the institutions and policy of the South."

He spoke of "the injurious operations of the land systems on the prosperity of the West", and the comparison by Webster, of the prosperity of Ohio with that of Kentucky, which he (Webster) had attributed to the non-existence of slavery in the former. He also referred to certain speeches and votes, which Webster had made years before, and comparing them with the way in which he was now acting, endeavored to show fickleness of character in him.

He spoke largely on the war of 1812, by doing which he proved it had been most zealously seconded, and carried on, by the South, especially by So. Ca., in opposition to New England intrigue. Thus he showed that So. Ca. deserved praise for her activity in prosecuting a war, "for the protection of nothern shipping and N. England seaman", which also intended to increase the honor, and indirectly the wealth of the country. Hayne thought that if, by these remarks, he could kindly dispose his hearers to himself and his State, he could reflect discredit on Webster.

He was opposed to "consolidation" or a vesting of supreme power in Congress. In support of this opinion, he produced some resolutions passed by the Legislature of Virginia in 1798, - a report of Mr. Madison in 1799, - and even some remarks Webster had made in a speech several years previously. He considered that the power which the government wished to exercise in relation to internal improvements and the protection of

manufactures could be used only on the principle of consolidation. If therefore he could point out injustice in the latter, he could take away the power Congress wished to exercise.

Col Hayne commences his argument on internal improvements, by speaking of the opinions of Webster on the policy of the government in regard to the lands. He quotes from a speech of Webster, and leaving a detached portion of it ("he did not think they should beg that domain as a great treasure") and comparing it with the words he had lately uttered ("they must be treated as so much treasure") tried to show inconsistency in his opinions. He thought the public lands should be employed in making new states, and not be applied to all objects for which the public money is used. And proceeding on this opinion he shows that the principle of selling the public lands to the West, by draining it of its money, and applying it to the already enriched older states, was unjust.

As if, on the other hand, the lands were appropriated - given away - to certain sections of the country, he did not consider it could be for the benefit of the whole. He asks, how can the lands be justly applied to "partial and local objects", if they are to be for "the common benefit of the States"? Whence, asks he, does Congress derive its right "to vote away great bodies of lands" for canals, railroads, and colleges, in the West? He says that the only principle on which such grants can be considered as for the good of the whole is, that, "all the states are interested in the welfare of each", but objects to this principle, that it would destroy the distinction between national and local objects.

He then endeavors to defend the principles held by his State, in relation to obedience to any law passed by Congress, which it might hold unconstitutional. He maintained that Congress had no right to enact such laws as implied a use of power not expressly delegated to it by the constitution, and that if such

law were made it would be the privilege and duty of each State to nullify it.

The substance of Mr Hayne's argument is this: He argues as his premises, that the public land system was injurious to the West, - that the appropriations for local objects were not for the general good, and concluding from these, that the system was unconstitutional.

Mr Webster replies to Col Hayne's attack on the consistency of his opinion in regard to the public lands, and explains what he had formerly spoken. By using the word "treasure", he did not mean that "the lands should be hugged as a favorite source of pecuniary income", but that in opposing Hayne's principle of making sales of them, he considered them a treasure so far as "to sell them at low prices, placing the proceeds in the general treasury of the Union".

He considered a railroad or canal, in one section of the country, of good to the whole. He looked on States, not in their separate but in their collective capacity. He called S. Ca,

and Ohio parts of the same country, and having common interests. He shows that as the erection of a lighthouse, or the improvement of an harbor on the Atlantic coast would be of benefit to the shipping of the whole country, - the same, or similar works, inland, could not be less useful. And even an appropriation for such an object as a College might be considered as for the general good. Because, - "it was a matter of compact" with the Western States "that they should do their part to promote education;" - and as the government is, as it were, "a great untaxed proprietor in the soil", it also should contribute something to the cause. A College in Ohio would not confine its benefits there, but other states could send students to it, and thus all could partake. Besides, there was a great necessity that the increasing population should be instructed.

He speaks of the construction of the Delaware Breakwater and shows that Pennsylvania could not not have built it, since it was not only not for her

interest alone, but it cost too much. Nor, for the same reasons, could Penna, N. J. and Del. have undertaken the work. Hence it was proper for the government to construct it, and similar, land works.

He argues further that in pursuing his course in the matter, he had followed So. Ca. leaders. He says that the tariff of 1816, which So. Ca. then considered a case of usurpation sufficient to justify secession, was supported and carried by her own votes. He thus showed that that tariff, which had so injured the trade of the country, was a southern measure.

He next spoke of a bill authorising "the president to cause surveys and estimates to be made of the routes of such rail-road and canals as he might deem of national importance," for which Calhoun voted, and opposed two provisos, which might limit it. By this he meant to show that he was contending for principles, which so. Ca. and Hayne himself had held in 1816, and, "if he was in error, what company he was in, and who had

misled him".

By his whole argument he showed that the application of the land, for even local objects, was for the common good of all the states, and that it was within the range of the delegated powers of Congress to make use of the public lands in the same way as the public money.

The first part of Webster's argument is a refutation of Hayne's premises. The latter had argued. that land appropriations were not for the general good. Webster shows that even one extreme of the country participated in the profits flowing from a canal or rail-road in another. The latter part of his speech is a refutation of Hayne's conclusion. Hayne had concluded that the system of internal improvements was unconstitutional, - Webster shows that in treating the public lands in the same way as the public money, he only followed out the spirit of the constitution, viz, the benefit of the whole people.

His mode of reasoning is direct. In this mode

it may either deny the Premiss, or bring an objection against the conclusiveness of the reasoning. He denies the premises on which Hayne's argument is based. He denies that the West was injured by the sale of the public lands to it. He shows that it was for even the majority of the debt it owed, and that by New England votes. In the same way he handles the other Premiss.

The sword of Irony was ably wielded by Webster throughout the whole speech. The chiefly ironical part, in the argument under consideration, was at its commencement. While wishing to present his own and New England principles in the best light, he uses the words "we narrow-minded people of N. E." There was much force in this. He knew that every one would justify the principles which he ironically represented as "narrow-minded", and just in the same ratio that he gained good-will, Hayne would be exposed to ridicule.

In defending the constitutionality of the laws, he shows the consequences

flowing from the course advocated by Hayne, when any State considers a law unconstitutional.
He advises him to refuse obedience to the tariff laws,- tells him "they are palpable usurpations".- wishes S. Ca. to interfere; thus holding up to ridicule Hayne's opinions by showing the absurdity to which they lead. The minds of his hearers already predisposed to him by the soundness of his arguments, would receive a strong bias by the "vivid impression which ludicrous images produce".
Webster, in opening his argument had to free himself from the impression left by Hayne's attempt to prove ficklenes of opinion in him. He therefore shows, that such a charge had not be substantiated.
He made use of the rhetorical principle of stating objections in their full force.
He states every objection Hayne had brought up, in a perfectly plain manner,- there is no appearance of fraud,- no attempt to keep back any part of the truth, or any point

which might add weight to Hayne's argument, but he makes the argument as plain as he could, so that in overthrowing it, he might appear to better advantage.

Webster does not assail the prejudices of his hearers. Even in that part of his argument, where he argues in regard to the constitutionality of his opinions, he does not absolutely say he is right and all who oppose him are wrong, but he says that if he errs, he is only holding opinions which Hayne himself had once maintained. Webster managed this part of the argument very well, by showing fickleness of opinion in Hayne, and that therefore the latter could not with propriety sit in judgement on his conduct.

While he does not leave any point Hayne's argument untouched, he does not make his refutation of it too earnest. He does not dwell to such an extent, nor bring an array of arguments so long, as to give too much importance to it. He had to be very cautious in speaking of a subject on which the minds

of all present were decided. His hearers consisted either of freinds or enemies,- there were no neutrals. While, therefore, one class would have borne him out in whatever he said, the other was entirely hostilely prejudiced. It was a delicate matter to bring sufficient,- and no more,- argument, to overthrow his opponents, and prove his own points. And that done, moreover, before such an enlightened audience, that would scan his every word.

While by his cutting irony, he sufficiently exposed Haynes argument to ridicule, he did not offend the feelings of his auditors, by seeming to ridicule their opinions.

He also brings his strongest argument last.

He begins by making statements in which all would agree, and then he imperceptibly leads them to his conclusion.

All these principles were so ably interwoven, and the art so well concealed, that he charmed while he conquered.

April 10th 1853.

The subject of the previous essay, as given by Dr Hope, was:-

(1). State the Occasion of the great Debate between Col Hayne and Mr Webster, in the U.S. Senate, Jan 1830, showing the leading topics brought into the discussion, and the bearing on the main question.

(2) Give an analysis (a) of Col Hayne's argument on Internal Improvement, and (b) of Mr Webster's refutation of it; showing wherein their force lay,- stating what of it is a refutation of the Premises and what of the Conclusion,- direct or indirect,- the force of the irony,- and explaining principles of Refutation exemplified in it.

Religious Liberty.

Religious Liberty is the freedom of Conscience, unrestrained by civil governments, except where it is so far erroneous as to be injurious to society.

It is necessary to make this qualifying phrase, because we by no means are disposed to admit that an absolute freedom is allowable. Man is so prone to extremes, that, unless checked, he will rush into the wildest theories. Yet, when within bounds, it is perfectly right his Conscience should be free.

Every man, in the first place, must follow his conscience, right or wrong. But religious freedom lies, not alone, in doing whatever Conscience dictates; it is more. It consists in following a conscience directed, as far as we are able to make it, by God,— tempered by an appreciation of God's sovereignty.

It is obvious that Liberty can not be taken here in its absolute sense, for the wild fancies of the Perfectionists would be allowable,— everything that lust or passion could dictate would be practised as soon as such a wide scope were

guion. But when we say that this freedom should be tempered by God's word, we mean that each one should so perform his to "search the scriptures," as to make himself acquainted with God's will on every subject.

Our reasons for upholding religious liberty are:-

I. Though civil power has a right to punish crime - to visit vengeance on the outward act, - it has nothing to do with the thought.

Men are accountable to God alone for their opinions. The law may seize and punish a murderer, for his crime, but it can do nothing to him that thinks, or even openly says "I hate"; yet "he that hateth his brother is a murderer," and will be so viewed by the Great Dispenser. If then a man is accountable to God alone for his thoughts, no other man has a right to restrain the word or act thus suggested, - that thought, in the first place, being prompted by Conscience.

II. Because so much difference of opinion exists, that the Consciences of no two men would agree on every subject.

One man could not lay down a series of religious rules for the rest of the world. Even were that man to found his opinion on the Bible, such variety of opinions exist in regard to certain points there, that many conflicting rules could be framed founded on the same text.

III. From the very ~~fact~~ fact that we have a Conscience, it is plain it should be obeyed. What else was it given for than that it should be followed? For what would the Creator have placed this motor in us, if we are not to perform the act it prompts? For nothing? Then we have the anomaly of a useless gift from God. Therefore, that Religious Liberty should be allowed, is consequent upon the declaration that conscience must be obeyed. For when we admit that men are to obey the dictates of their Consciences, it is an immediate retraction, if we say religious freedom is not to be granted. How is a man to obey his inward thought or conviction, if not in the outward act? How can Conscience be obeyed if we are not to have Liberty to perform the act

required!

IV. A fourth argument involves a question of expediency, not of right. Of what use would it be to restrain men's liberty, while the indomitable will restrains the obnoxious opinion?
"Not availed it that an intolerant persecution cast the chains of solitary confinement about a Bunyan, if his mind was yet busily at work!
"What avail has it been that the Madiai have been imprisoned, while their hearts have been made better, and they thus enabled more strongly to affect the hearts of others, after their liberation!
"Was not all Christendom been aroused to a sense of its danger?

Thus we see that man has a right to freedom of Conscience in religious matters, in thought, word and deed. If then, this is the fact, why has a State the right to restrain its citizens from Sabbath labor, or the United States a right to banish the Mormons (supposing them - the U. S. to have done)!

In answer to this, as we have just

looked at individual rights, let us turn to State rights. And in so doing, we shall speak absolutely, mentioning all the rights which a well-regulated State possesses, making exceptions afterward.

A State has not only the right, but the duty of self-preservation. Whatever is injurious to its life and health must be removed. It has a right to put down rebellions, and it also may restrain religious opinions, because they sometimes amount to sedition. The restraint of such religious opinions is often necessary, especially where, under the name of religion, the new party claims not only spiritual but temporal allegiance to another power. More particularly is this so where the new religion inculcates disobedience to the laws of the State. If within the bounds of the State, an individual claims allegiance to a foreign power, the act amounts to treason, and is punishable as such. The amount of necessity required for justly suppressing a religious sedition depends on the nature of the foreign allegiance claimed. If this jurisdiction is merely a spiritual one, it

need not be denied, provided the right is granted to the government so to control the new party that the ministers or rulers shall keep within their proper boundary, and not extend their religious government to the political.
But as it is an exceedingly difficult task to do this, it will be very rare that a government can have no right to suppress a religious body claiming allegiance to a foreign spiritual power. The difficulty is that it is almost impossible to separate the temporal and spiritual. If ministers or any other persons are allowed to exercise their religious duties, they can not but exert an influence on the heart and life of their hearers. Have not the Madiai been the means of arousing to thought and action many Italian hearts?

It may seem paradoxical to say that a government has a right to restrain religious parties, for the sake of preservation against their seditious influence, and in the same breath to add that the Tuscan government has no right to imprison the Madiai, whose opinions,

if carried out, would have subverted it. The sequel of the essay will attempt to explain.

On the preceding principles we see that a State has a right to put down a dangerous religious party. The rights of citizens are upheld by the State. Its authority may rest on any conditions it please. If a citizen claim allegiance to a foreign spiritual power, in opposition to the reigning power, the State may demand a renunciation of that allegiance. No injustice therefore is done, if, on his refusal so to do, he is deprived of any right whatever, because the support of those rights rests on an authority he does not acknowledge.

An Atheist may justly be denied the right to appear in court as a witness, because the law requires a solemn appeal to God, in attestation of the truth of that about to be spoken. But how can a man take such an oath who denies the existence of a God?

Restraints on Religious Liberty are therefore just.

The United States were, therefore,

justifiable in banishing the Mormons, because their creed demanded obedience to Joe Smith and the Mormon Bible, which contained many things contrary to the laws of our government. Polygamy was openly avowed and practised. Its deleterious effects on society must be obvious, when we consider the domestic evils it produces. Jealous parents are surely unsuitable for training obedient children; and disobedient children are obviously not the material for making virtuous citizens.

Governments have a right to forbid Sabbath labor, because the necessity of rest for both man and beast, as a matter of pecuniary value alone, has often been demonstrated; and the evil moral effect of Sabbath labor is now exhibited by many nations.

And this does not work against our definition of religious Liberty, because Polygamy and many practises of the Mormons are "injurious" to society. The consciences of the Mormons were not properly directed; they were "erroneous".

The same may be said of those who consider themselves

aggrieved when hindered from Sabbath labor. Their Consciences are very erroneous when they allow them thus to labor. They have a moral law far different from God's, if it does not forbid them thus to break the Sabbath.

(Objected to). To what extent is this political restraint of religion to carried? To that point where a religious act ceases to be injurious to society, and as far as such restraint is consistent with God's law.

As the divine right to form governments has been granted us, the same Divine Power may restrain or take away it. And if men have based their form of government on wrong principles, its authority is limited just so far as it militates against divine laws and the general good of society. If an unjust law restrains political liberty, the right of revolution is open to the oppressed. And if a government attempts unjustly to restrain religious liberty, the scrupulous may refuse to obey. And, as we have just remarked, ~~such~~ restraints are unjust, when obedience would lead to evil, moral and social results.

To apply this to the

case of the Madiai. The Tuscan government seizes and deprives of freedom two persons for reading, maintaining, and inculcating the principles of the Bible.

Now that government is founded on, and upheld by principles antagonistic to education, knowledge and true liberty. These principles are themselves the authors of a slavery worse than any other the world has ever seen. They demand an entire grant of all right to freedom of thought on religious subjects, and a servile obedience to the power of a few instructors. Their origin is Superstition, - their support Ignorance, - their cry Intolerance. Wherever the religion, founded on such principles, has gone, learning has invariably withered under scorching sun beams, - ignorance has prevailed, and rampant oppression has trodden down the liberties of its victims. These are stubborn facts.

But what of the religion advocated by the principles of the Madiai? Wherever it has gone, mental, spiritual and political prosperity, and peace and order have prevailed. Were it carried out, it would have ~~educated~~ educated, enlightened and made happier the

Italian race for the Present and the Future. 'Tis true, it would have subverted the Tuscan government; and it might seem that the government could justly put down the Madiai as insurrectionists, but be it remembered that Tuscany has false principles at its foundations, and a compliance with its demands, by the Madiai, would have militated against their moral and spiritual good, and their Bible-enlightened consciences. They had the same right to a spiritual revolution the American Colonies had to a political.

The the reasons why the arguments in favor of the banishment of the Mormons will not bear out the Tuscan government in their present course, may be found in a comparison of the two religions we have just described. If a reigning power is everyway injurious in everything, and an opponent to God's law, it can not demand obedience from a person conscientiously scrupulous, but obedience is rather to be denied. In such a case we are to "obey God rather than man", and such a case has been that of the Madiai. To be sure, - the God of the

Madiai has enjoined obedience to "the powers that be", but the same infallible, unchanging Spirit that dictated those words, once prompted the Apostles to disobey the command of civil authorities to abstain from preaching. Why? Because a previous and higher command of God was to "preach the gospel to every creature". The same God that taught the Madiai obedience to civil authorities, told them also "to search the scriptures."

The reason that the Madiai could not obey "the powers that be", was that the Tuscan government based itself on a false idea of right and wrong. The Madiai stood to Tuscany in the relation of children to a parent; but we are to obey our parents "in the Lord."

Had the Tuscan government been less bigoted, - had it allowed itself to look at the advantages and injurious tendencies respectively of the Protestant and Romish religions, it would have been convinced of the justness of the Madiai cause.

Had it not before its eyes the examples of England and America? On what other supposition could it

base it account for the amazing prosperity of those countries, if not on the good effects of Christianity? It was Tuscany's duty to educate her children, and not to keep them in slavish ignorance. It was her duty then, when her citizens were educated to allow them to choose their own form of religion. Probably the religion chosen would have been Christianity. But would it not have overthrown her present form of government? Certainly it would,- justly so,- and a blessing would it have been to society,- mankind.
Such a government as the Tuscan,- one that keeps its citizens in slavish ignorance of all that pertains to their moral and spiritual good, is not fit to exist.
As the question of Conscience enters so intimately here, it is all-important that men be careful to educate it, not only with human, but also with divine teachings, so that they may see clearly the exact extent of individual and state rights. And when the consciences of all men become so directed, there will be fewer Tuscan

persecutions, — less occasion for conflicts with Religious Liberty.

May 16th 1853.

The subject of the previous essay, as given by Dr Hope, was:-

Religious Liberty.

I. Define what it is, distinctly, and state the arguments, briefly, in favor of it.

II. Explain how you reconcile with this (a) the legal prohibition, by the British Government, of the bloody rites of Hinduism.
(b) the right exercise by Christian governments to enforce the observance of the Sabbath by legal penalties forbidding labor.
(c) the banishment of the Mormons by the United States, because their religion allows polygamy.

III. Explain why the reasons, which justify these restraints on personal liberty, do not equally justify the Tuscan government in imprisoning men for reading the Bible, and for free Protestant worship, if it regards these acts as morally wrong, or dangerous to the peace of the country.

The Ride.

"Mrs Eve's compliments to Messrs Archimedes, (Nassau)
Belshazzar, Simonides, Nebuchadnezzar and Amiot,
and will be happy to see them tomorrow evening
at 7 o'clock."

Thus might have read an invitation that induced us to make active preparation for attending a Semi-annual Soiree at the Caloikeian Female Seminary on a certain bright day in the latter part of the month of March 1854. The said Seminary (Lawrenceville)
being situated in the village of Musea, between (Princeton) (Trenton)
the cities of Scientia and Capitolina.

When evening came Belshazzar, Simonides and Nebuchadnezzar obtained their carriage, and started, while Archimedes and Amiot discovered to their utter astonishment, that the carriage they had engaged was not to be had! After rushing about to the different livery stables, they found to their great joy a conveyance.

With this they started, about 8 o'clock, on a run for Musea.

But by this time the sky was all clouded over, and they could not see 100 feet in advance.

They galloped along 2 or 3 miles, - by this time overtaking their companions.

Rain now began to descend. Darkness and thunders were over us, and the vivid flashes of lightning showed us where the road was, for a moment, immediately leaving us in darkness more trying than before.

Amiot was in the second carriage, driving it, and rushing along after the first one. The latter stopped suddenly, and Nebuchadnezzar (Woodhull) N who was driving it, shouts, "Hallo there, Amiot! where's the road?", "Straight a-head", "Straight a-head! what! right over this fence?", "There's no fence there", "Certainly there is."

The darkness that surraunded us seemed rendered doubly dense by the clouds of consternation that fell on our minds at this announcement, and attired as Amiot was, for a party, out of the carriage into the mud and rain he jumped and looked or rather felt along the fence where the road ought to be. Horrible to relate! - there was a fence surely, we knew of no other road to Musca, and our visit seemed to have found its termination.

To assist in understanding our position, it must

be mentioned that we had been travelling the straight turnpike from Scientia to Capitolina, intending to turn off to Musoea by the branch road, which ought have been on the spot where we so suddenly halted, and which we found closed by a fence.

We thought there must be another way, so Amiot was sent as messenger to trudge over to a farm-house, to the door of which, after repeated raps, a man came, who imparted the satisfactory information, that if he went a little farther down the turnpike, he would come to a new road that cut straight across to Musoea; the old one had been closed up because of its miserable character. This explained our mystery.

As Amiot was already in a dishabille, the remainder of the company decided that they would drive slowly after him, while he should look all along the fence for the gap where the new road would be, for from the middle of the road, and in a carriage, neither fence, gap, nor anything else could be seen, and we might at any moment pass it.

Amiot was now in quite a state of excitement. The war of the elements around did not surpass the tumult that was going on, in his bosom, as he afterward told us. The responsibility of a guide was upon him, - it was becoming late, and he thought that if we ever reached Mussoa, we would be in a state not fit to be witnessed in a parlor.

In an interval between the thunder just as our hopes of finding the new road were failing, was heard the voice of Nebuchadnezzar, "Have you found it, Amiot?", "Yes! here it is, here it is!"

The galloping of feet indicated the presence of Nebuchadnezzar's horse and carriage, and in answer to his question "Where?", Amiot directed him, "Off here, - to the right", and if he did turn right plump into another fence, for so dark was it, he could not see the road even when by it. Amiot seized his horse's head and turned the carriage into the track, glad to get into his own carriage, and put down the curtains, for the rain was beating in with violence.

The worst however was over now, and Amiot had

time to dry the beaded perspiration from his brow, as we walked our horses about a mile, at a snail's pace, for the road was awfully rough and muddy, and, it being new, we all knew nothing about it.

The last mile of our eventful journey was on ground with which we were acquainted, so it was quickly gone over, and we were at the gate of the mansion that was our destination, from whose windows light was streaming streaming, and whence were heard voices, and music, and, — not dancing.

It was now 9½ o'clock, and we thought of course expectation of our arrival had ceased, but we happened to find Dr Adam at the gate. To him we were introduced by Amiot, and while two of us took the carriages down to the hotel, the remainder went into the house.

The rain had now ceased, and we could laugh over, and tell the story of our adventures. The clock struck 10 just as we returned from putting up our horses! We arrived just in time to speak a few words and adjourn from the parlor to another large room, where was spread a

refreshment table. Ceres, Pomona, and all the old gods and goddesses that would have been appointed to preside over pastry and confectionary in Romanic days, had the inhabitants of the Eternal City made such cakes, candies, and ice-creams as the men and women of the nineteenth century do, had united to pour before us their richest Cornucopiæ. The dispensation of justice in the examination of these was followed by a return to the parlor.

Nebuchadnezzar, Archimedes, and Simonides, performers on the guitar, violin, and flute, had brought their instruments along, intending to give a serenade, but the damp air preventing that, they had a Musicale in doors, in which Belshazzar assisted with his voice. This con= =tributed much to the pleasure of the company, the uniqueness and unexpectedness of it adding to the beauty of the music. In the enlivening strains we forgot our past troubles.

Although we had come so late, we spent two hours, and then reluctantly tore ourselves away. The clouds had almost all passed; the moon was risen high in heaven; the fresh wind was up; the

hour was late; and we hasted back to Scientia with our good nags. Oh! the songs we sang,- the jokes we cracked,- the notes we compared!

Short time was required to carry us to our destination.

As we walked through the Campus, our hearts seemed bursting with excess of various emotion. The Moon shed her calm passionless beams down through the thickly interwoven but leafless branches of the venerable trees that surround Old Nassau's time-honored walls. The cool night-breeze played past us, and chased the formless flitting shadows among which we walked. The world was asleep about us,- the veriest wasters of "midnight oil" had long since laid aside the tomes of College lore, resigning himself to Somnus' soothing influences. Even the latest College bawler, having demonstrated the law of gravitation to his fullest satisfaction, had left his nap in the gutter for a more comfortable one in his room. All was still - Oh! so still and calm!- the very silence seemed oppressive.

Yet were we not alone. Each had a world of thought pent up in his bosom, and knew not how to

express it. We looked for sympathy to the full round moon riding over the clouds yet remaining from the storm, and the sentiment was the sentiment of all contained in Nebuchadnezzar's sudden exclamation "Oh! that the dark eyes, we left in the walls behind us, were here with us to gaze on this scene!"

Some of us amended the sentiment by substituting "blue" for "dark" in connexion with "eyes".

And the "good-night" was said, and each retired to his room. — To sleep? Ah!, to sleep? Verily not much sleeping was done that night, but there was considerable of it done about 8 and 9 o'clock next morning. Alas! for our names on roll-call at morning prayer!

April 1854.

The above transposed
for the autograph-book of H. C. Alexander (Archimedes).

Friend Alexander, neer forget
The accidents with which we met
In our ride to Lawrence, and the plight
Into which we were plunged by our inability
to obtain a "team", until, after racing about
town, we went to "Rits" (Rittenhouse) about 8 o'clock at night.

How bravely rushed our nag along!
How loudly pealed our merry song!
Until dark clouds obscured the sky,
Threatening to discharge their humid contents
on our devoted heads, and making us sceptical
whether a single thread would be left on us dry.

'Mid darkness, thunder o'er us roared;
Around, the rain in torrents poured,
And the fierce lightnings vivid flash
Occasionally showed us the road and the
holes, where, had our carriage been so unfortunate as to
fall into them, there would have been a crash.

Soon came a cry from Woodhull, loud,
"Hallo there, Nassau! Where's the road?"
"Straight a-head." "What! right o'er this fence?"
"There's no fence there". But all my protesta-
-tions, in regard to the fences (as I believed) nonexistence,
could not drive him thence.

You know well Alex. how that I,
For that last road was sent as spy;
How, after searching 'round and 'round,
And making inquiries at neighboring
farmhouses, and working myself into a great state
of excitement, the wished-for road was found.

You know that when arrived at L.-
Leaving our horse at the hotel,
How quickly Woodhull's anger rose,
When that negro pulled the wagon over his foot,
and how he said, in answer to said "nigga's" "Beg pardon",
"Beg-pardons, never mend mashed toes."

But the bright joys ~~pleasures~~ that crowned our ride,
When with ladies, blue and black, eyed,
Are best known to self, - to thee, - to me.

Finally, I subscribe myself as a
classmate and your cordial friend, Robert Hamill
Nassau, Lawrenceville, New Jersey.

April 19th 1854.

The Dream.

A relic of bye-gone superstitition,- a custom, frequently practised, though (of course) not trusted, exists, for a person, for three successive nights, to place under his or her pillow a piece of wedding cake wrapped in a paper containing the names of any number of others of the opposite sex. Our ancestors state that dreams of these names and their bearers will be sure to visit the head of the sleepers.

A recent marriage, whereby they came into possession of some wedding cake, had offered to H. and a number of lady acquaintances an opportunity for putting this custom into practice.

"Do! give me a piece too, if it be but the merest crumb. I rarely dream, and I doubt whether I shall to-night; still I want to put some of that Dream Wedding Cake under my pillow", said H, in a merry mood.

"Oh! certainly, H., you must have some", returned the laughing A.

"Yes! and I will write you a long list of names", added

the gay L.; and they both turned away to another part of the bright throng. ++++++++.

Had you watched H. that night, as he retired to rest, you might have seen him carefully deposit under his pillow a small packet containing a diminutive piece of wedding cake, and the names of a number of young ladies.

A happy, lightheated company of ladies had gone maying, to —— Woods, accompanied by several gentlemen. The company had chosen a spot, a few hundred feet from the stream supplying a small Pond, on its eastern side, and a short distance from its entrance into the Pond.

The beautiful M. had been declared Queen of May. For her crown a wreath was prepared and placed in a prominent point on the opposite side of the brook. It was the honorable privilege of any gentleman, who would win this wreath in a set race, to crown with it the Queen, and be himself the King of May.

H. had been wandering in the woods with his mother and came upon the ground just as the

competitors were starting on the race, and hearing what had occurred and the conditions of the race, determined he would win the wreath.

But it was imperatively necessary that first he should go to another part of the woods, and perform some duty for his mother.

What shall he do? He must have that wreath; Oh! he must! His eyes glance from his mother to M. sitting in peerless beauty on her throne, and from M. to his mother who was all unconscious of the tumult in his bosom. He can not disobey his Mother, yet can he endure to see her crowned by another? But can he not obey maternal wishes, and win the wreath too? He can, – he will; so help him Mercury!

As the rivals started for the opposite side of the brook, he dashed off in another direction. His mother's object was soon obtained, and turning he hastened for the brook-side.

His rivals, afraid of wet feet, were scrambling across a log that spanned the brook at its narrowest point, but every useless span, His flying feet had to pass, diminishing his hopes of success, he sped

in a perfectly straight line for the wreath, and arrived at the brook at its widest point!
On now! on!! True indeed thy flushed cheeks tell a tale of intense exertion, but delay not one moment, or thy hopes are gone!
See! those firm set lips relax not,- determination is written there!
The strained sinews are bent to the task,- the quivering muscles obey the call, as, with a convulsive effort, and the impetus acquired by his speed, with a single bound he clears the stream!
The exertion, unfelt at the time, was well-nigh fatal, for,- a ruptured blood-vessel is yet to tell its tale.
A few more rapid steps, and his eager outstretched hand seizes the crown that was almost within his foremost rivals grasp.
Oh! joy, joy,- he can know, hear of, see nothing but that! He turns with hasty exultant steps to bear his wreath to its queenly owner. He nears the woodland throne, and his trembling hands are placing the crown on M^s. brow.—
'Is contagion in his touch, that she so

shrinks from him? or, why curbs that lip so scornfully, and wherefore turns away that face with such a calm, contemptuous look? Oh! why?

The light of joy that sparkled in H.'s eyes suddenly expired in the thick gloom of astonishment. Grief's agony paled his cheek. Despair heavily shade his brow. His limbs, before trembling under excitement, first became rigid, under the revulsion of feeling,- and then failing him, as the shade broken fountain of life gushed forth its red torrent from his blanched lips, he fell fainting at her feet!

I awoke; and lo! it was a dream! What seemed to have happened as a fearfully visible tangible reality was a dream. Thank God! it was only a dream. Oh! Providence, whatever else may be in my lot, let such always be dreams; but let not dreams be always such, or in mercy let me not dream!

August, 1854.

Prismatic.

The rain has ceased. The humid atmosphere forms a canvas, on which the setting sun's rays paint the many colored bow,- the Bow of Promise,- beautiful to the ~~sound~~ eye, solacing to the mind. A bow of Promise,- and a blessed promise and hope indeed it is. It witnesses that the grateful shower, shall never, as in the days of Noah, become a destructive deluge,- a blessing converted into a curse,- a world's sepulchre.

But why these ~~seven~~ colors arranged thus beautifully? Red, Yellow, Orange, Green, Blue, Indigo, and Violet.- What mean they?

Red? Red is Anger,- fierce, fiery passion. Red is a restless spirit ever working on the mind, leading it to evil. It lifted the primal murderer's arm, and still adds fuel to the hidden flame, urging to some ~~dark~~ murderous act. It holds its triumphs on the battlefield. Where the sword strikes,- the bayonet points,- or the "death thunders

rattle" the Red flings its arms and bursts forth its fiendish shriek of ophuman joy. It is the first evil spirit that leaves our infancy's left shoulder. It then puts on more the face of an angel of light, but is the same impetuous, untamed, burning, fierce spirit as ever.

The Yellow followeth, and Jealousy is its name, a spirit more unreasonable, despicable, than Anger. It is capable of the same evil though that capability is hidden. The Red is candid, the Yellow dissimulates. The best are often objects of its darts. It loves most to come between the dearest friends.

See where it gleams through a lover's eye!

Oh! the pang of jealousy! To see the loved one smile, yet not for him! To hear gay words fall from those lips that have only a cold courtesy or formal remark for himself! To watch the eye with pleasure, or bend with delight on another, while for him no love-fire burns! Nay! perhaps not to see this, - to hear this; possibly only to

imagine it. Yet is the dart the same. And the Yellow carries this dart in its own bosom,- forever wounding itself, while it wounds others. Oh! Jealousy enter not my breast. Thou art despicable,- I loathe thee,- I would hate myself with thee in my bosom, even while I nourished thee! Oh! Jealousy, Jealousy!

The Orange is a timid sprite that hovers about the track of Jealousy. Without the power to execute what its evil mind would, it contents itself with aggravating the sufferings of its mistresses victims,- taunting their misery with fiendish laughter, and "tearing agape those healing wounds afresh" that were already inflicted.

Another step farther in misery, the Red has reduced its victim from rectitude,- the Yellow has placed animosities between him and those who would have been his friends, and now the Green,- his only and horrible companion, leads him desperate and forsaken!

Forsaken, forsaken! Forsaken!! Oh! dwell on
the words and obtain an adequate idea of
their meaning, to stand alone, isolated,
with none to love us, how sad it seems!"
Each heart is a stringed lyre, and if its
strings be rudely torn away, breaking, it
will seek the earth, false though it be.
Love, the angelic seek for one to love, to
cling to, and if bereft of all, forsaken by
all, what shall fill a void travelled?

"Love! whose shall be a rich all desolate then
The magical charm that lifts to nature!
Alas! it's in vain to the heart in distress
When hope will seek, for a solace more"

Yet where shall the isolated find it.
Love! Love! ye rich, the poor, the wise,
the ill, and you the dear cherished and
manhood.

Ah! this is sad enough; have we yet sadder scenes to view? Oh! no, no, thanks no!.
If we have seen the dark, the bright remains.
"There is a lining of silver to every cloud."
See, see, where the azure dome
above clefts in twain, and down comes
a bright being, in every form a fairy,
in every thought an angel. The morning
stars are her crown. Light iridia is her
small, beautifully formed features, an
added lustre to their sunny fairness,
and in her large, unsurpassable beau-
-tiful, clear, blue eye, we see the beams of
truth. Yes, the Blue is truth. It seeks the
erring, the wandering, the fascinate,
the desolate, the victim of anger,
jealousy, envy, hate, - and dispelling the

... dia darkness, have to cin its
own light, the tiel ... ...ed with,
the ... of invisible ... ght; and
... a ... and ... to the ... paths
... celitude.

... the Blue shines in the hearer
his, Christ with ... the dawning
... ; ... and with ... ; ... 's eye,
... with. "... ... ... of tear ...
deep, ... blue."

... Black was there, and ... ful,
... and ... ; it be said, but it was
... ... blue depths,
... fer and ... ; and
... ... a ... of delight,
an Eden of ... ease.

"... Jesus all mind, the blue ... soul."
... her path follow ... twin sisters, the
... ... and ... ... Faith
and ... Hope ... ... means,
embrace the lessons ... ...
... ... the ... ...
itself from ... ...

and make it firm in the resolutions of right,-
Constant in its resolutions. If the Truth
abides, Constancy is needed to strengthen it,-
they are inseparable. Faith in promises,-
Constancy in the Truth, ah! how beautiful.
Where love and Truth and Constancy
combine, what a beautiful trio!
Love suggests the promises, Truth makes
them, and Constancy keeps them, though
long years roll by.
The Red, the Yellow, the Orange, the Green,
the Blue, the Violet, the union of extremes,
form an arch springing from the Red,
the earthly, the base; its keystone the Blue
the Heavenly.- An emblem of the strife
of the Good and Evil on Earth, to end at
Death, the victories to be crowned in Heaven.
The humidity of the
atmosphere has passed away, the contending
colors have almost faded,- the Blue with
her train, spreads mistress of the canvas.
The Earth shall pass away- the contending
powers of Evil shall vanish,- Truth, sacred-

Truth shall spring out of the earth.
"Truth crushed to earth shall rise again;
"The eternal years of God are hers."

December 1855.

The Pantry. 1

The fabled realms of fairy land,
The haunts of ~~ghosts~~ elves & gnomes & spirits,
By the wave of whose magical wand,
Mortals have seen most wondrous sights.

2

Valhalla's hall, dread Odin's seat, -
Igdrasyl's tree, of life the source, -
Lilliputian arms, that even could mock, -
(All these, in course) (man's greater power)

3

(With tales of fiends & demons, ghosts,
And Thurs, for too numerous
For pen like mine, to tell such hosts -)
Have yet been sung in poets' verse.

4

Yet never has Apollo's lyre
Been tuned to sing of nobler theme,
Than even 'tis the Pythian fire,
Or played along Parnassus' stream.

5

I sing the Pantry. There are realms
In every dwelling's lower parts;
Appropriated as the place
To storing sugar, cakes, pies, tarts,

6

Cyder, preserves of various kinds
Of apple, peach, & cherry, pear,
And even watermelon rinds,
Once thrown away, now kept with care.

7

One Pantry's well known scenes now pass
Before the wistful mental eye;
O! seems, that you should glide, alas!
Like all earths joys, so quickly by.

8

Yes, well-filled boxes, barrels, firkins,
And bags, replete with wealth of times,
Have voice yet other than the mental ones,
That, hungry, pilfer in the spicy shrine.

9

Within this Pantry's ~~innermost~~ most-hidden recess,
Sacred to herbs gathered in last years prime,
Philosophers may take their humble seats,
And muse of lapse of years, & changing times.

10

Observe that ~~ancient~~ very ancient-looking bag,
With numerous patch, yet numerous hole in that,
From all it pours a redolence of odors,
Of spice & herbs that wait occasion's call.

11

This box ~~uncovered~~ when uncovered ~~sugar~~ rich sugar shows,
Of white & brown; here liquid molasses,
The best ~~on~~ of cane southern plains that grows.
On yonder shelf a ~~huge~~ great huge cake passes

12

The intervening time, 'till anxious knife
Shall pierce it inmost core. Beside it,
Cups, jars that toast of various size & life,
~~Jars~~ Pots, little ~~jars~~ pots & big, of jellies sit.

13

Of Jamaicans granules, three, a box
Relieves, the "staff of life", & crackers too,
That notwithstanding heavy lids & locks,
By mice, two-legged & four, are brought to ruin.

14

O! rollins, I see rats their midnight revels hold
My mustard, spices, pepper, withered herbs
Remind that we are Autumn leaves, dry, old,
Fall from the branch, the passing breeze disturbs.

15

Adieu, O Pantry. Till we meet again,
If mice, & such like ghosts, we must betake,
Mustard, soap, & other vegetables;
And thus our midnight exit make.

Lawrenceville 1856

(My Cousin Bennet Barrow and I teachers at the High School used to visit the Creole Family Hardy, after we Boys were in their rooms at night.)

To my Cousin, A. E. A. S. Hoes.
On her Birthday.

Sailing,
Floating,
Gaily, swiftly, gladly,
Slowly, sadly,
O'er a treacherous sea,
Where madly,
Others have sped, & sunk before thee,
Thou comest to an islet,
A waymark,
In the pathless sea.

A score
Of such, thou'st met
Before;
Desert oases, jewels set
In a wilderness waste,
A waste of waters,
Whirling with heedless haste
O'er wrecks & wealth, & buried hopes & joys,
The grave,

Of beauty, youth, - the gay, the sad,
the brave,
Spoil of "the sea's enamored daughter".
Have the days been free from sorrow's alloys?
Have there been no hours not bright, not glad?
Never from port, ship spread its sail,
That met not some opposing gale.
Is the island - of to-day,
Clad in beautiful array!
Does its sunlight brighter shine,
Than the gold of precious mine?
Do the feathered throng,
Tune for thee their song?
Are there laughing, rippling rills
Dancing down the verdured hills,
Through banks covered with flowers,
Groves, fit for pairing lovers!
Or is it but a rocky, wretched, lone forsaken isle
On which no beast or form of joy exists,
Except the sad tree, from whose leaves flow briny tears, ever mingle with the briny sea?
O happy thank,

If sad still thankful be.
Say "Father I thank thee
For the cup thou giv'st me"
Though the cause I cannot see
Till I shall know as I am known"
Many more
Such islet days,
I wish may be in store
For thee.
And the rays
Of thy life's sun
May gild the light-sprays
Dashed from thy vessel's prow,
As it nears the heavenly port.
Then shall shine on thy brow
Rays of heaven's sun;
For the earthly stain
That makes night holy,
Would only mar
Its beauty.

January 1857.

To My Mother, on her Birthday.

The night is still, so still,
That it would be lonely, were there not sweet thoughts
To fill the passing hour with their bright arms
And the stunned mind seem tangible;
And silent, did not its gentle "voices",
Which day's harsh sounds will not allow to hear,
Come whispering in mine ear, & bid me write,—
Write words of ~~love & duty~~ duties to
Those I love
Within the walls of home.

Glad I come
From cloistered nook, where, hermit-like I sit
Surrounded by the marks of student-life
Seeking the lores of theologic lore.
To take "the pilgrim staff & sandal shoon",
And hie me to that Mecca of the soul,
A Mother's name.

In other shrines in life
The traveler treads, bearing the meed of praise
To bloody Conquerer or wily Priest,
Nurse, dearest creature, other come,

Rising up to call a mother blessed,
And at her feet to sit, where erst I sat,
A child.

I greet you mother joyfull,
Upon another natal days return.
Blest day that gave earth such inhabitant!
To life, a year, the Reaper yet doth add,
Unwilling yet the stock of corn to cut,
Till, in its season, ripe. Unto those years
God add, that longer we may bless your child
And praise his holy name! The eight of years
Of half a century, which thus groan
Beneath, rest lightly with you. Other years
Can not but leave their vestige on your brow;
Well,-let them thus.-if only, as the Past,
They're blessed, 'tis well.

Yester morn I stood,
From my casement gazing out on a slope
Where heavy hung the mists. The morning sun,
O'er the horizon struggling, tried to send
Through their thick folds his rays. At last it rose
Triumphant, & on its way rejoicing.

Dear Mother, I am at my story. May life like thine
Be thine, Mother.

January 27th 1857.

(See end of the next poem.)

Though I love my home,
Yet the time may come
When I must wander homeless, lone, & worn;
I shall not complain,
If there yet "remain"
"A better country", far away,
Hark, hark, angels say
Far away ~~Home~~.

added Aug. 2d. 1858.

Warsaw, N.Y.

Far away.

1

In the wild I stray,
From that home away,
Where dearly loved ones often think of me;
Nor can stranger smile,—
Ever though kind, beguile
My heart's sad thoughts of far away.
Hark, hark echos say
Far away, ~~away~~.

2

Not the wealth untold
Of earth's jewelled gold
With home and friends like mine can ever compare
Nor mere pleasure make
My ~~wo~~ feet forsake
That spot, my home, that's far away.
Hark, hark echos say
Far away ~~away~~.

3

Though the fragrant flow'rs
And the wildwood bow'rs
With tempting coolness, calm my fevered brow;
And my weary feet,
Rest, most glad, greet,
My thoughts still wander far away,
Hark, hark, echos say
Far away, ~~away~~.

4

Soon the wand'ring one,
When his toil is done,
Will turn & seek the dearest spot of earth.
'Twill be far more sweet,
Glad soft hands to greet
When toil is over, far away.
Hark, hark, echos say,
Far away, ~~away~~.

June 22d 1857

Platte Co, Missouri.

Ode to Bucephalus.

After satisfactorily proving that we had not stolen him, Cousin S & I sold our horse, & started for a walk of 30 miles, ~~on foot~~ to the Iowa & Sac Mission.

1

Bucephalus! I part with thee,
Regretting of thy loss;
I know not that I'll ever see,
Just such another horse.
For Cephie always faithful is,
He all his tasks performs;
And, were he mine, his ear would have
Retreat from life's sad storms.

2

Bucephalus! tears fill mine eye,
To see thee leave to day.
Oh! ever thus our flowers die,
Our hopes thus pass away.
For Cephie is affectionate;
His eye with pleasure gleams,
Whenever corn I bring to him;
(He loves me thus it seems)!

3

Bucephalus! thy memory still
Is treasured in my mind,
And think of thee, I ever will,
Wherever my lot I find.
For Cephie never was unkind,
He played no vicious prank,
Except, when in danger's view, he turned,
And sideward from it shrank.

4

Bucephalus! a noble horse
Deserves a noble name;
In future may thy name be told
On lists of equine fame.
For Cephie, though time's years now press
Their weight upon his frame,
Has evidently traces of
The stock from which he came.

5

Bucephalus! farewell to thee,
It is not well to grieve,
Although, its very natural,
When friends have thus to leave.
Oh. Ceph, I hope thine every day,
In field of green you'll pass,—
Green as thine own, thy noble bay,—
O, ever go to grass!

July. 1857

St. Joseph. Missouri.

Winter Miseries.

"Let us pause in life's pleasures & count 'th' many tears".

S. C. Foster.

Part First.

1

The Poets Salutation.

I've sung, to please the social taste,
No high wrought work of mental art,
But words of simple truth and faith,—
Loving the head less than the heart.

2

Preface.

Let hearthstone fires gleam high & bright,
Let the gladsome laugh play round,
When cold winds drive the frozen night,
And the snow lies on the ground.

3

For we've no place for sorrow here,
We've met to mingle gladness;
Then make the Eve a merry one,
And leave no cause for sadness.

4

Yet were not like the foolish one,
Who, if he hath not sorrow,
Is careless of the setting sun,
And recks not of the morrow.

5

Nor of those other wicked ones,
Who, if they have no sad grief,
Heed not the voice of wretchedness,
That implores them for relief.

6. Introduction.

While the winter hath its pleasure,
Yet it hath its sorrow too,
As in all life's mingled measure,
Scenes of joy, and scenes of woe.

Part Second.

Childhood.

See,— a little child is leaning
On the marbled steps of wealth,
And her cheek glows with a meaning
And her eye,— but not with health.

2

Very earnestly she looketh
At each one who passeth by;
Though she hath no voice that speaketh,
Yet she speaketh with her eye,

3

Which was lovely in its lustre,
But frightful in its gleaming,
Telling, how I want had the child,
Not the child it was seeming.

4

Alas! the child that hath no faults,
Those "dew" proze sadly, sadly;
I have seen "tears" not "the smile of truth".
It may live, — only madly.

5

Few of the muffled travelers
Felt aught interest of mind
About the little friendless one,
Thus shivering in the wind.

6

But one turned in the icy Blast,
As he marked that look so wild,
And sought the simple history
Of the unprotected child.

7

The oft-repeated tale is told
Of parents drinking, stealing, -
The children sent to beg for gold,
Misused, if aught concealing;

8

Commanded all the streets to roam,
Asking strangers' charity,
Without it not to venture home,
Threatened with brutality.

9

The fierce blasts shake her tender limbs;
A father's wrath is fiercer.
Alas! that, while she is so young,
So sharp a dart should pierce her.

10

She has been told that God is good,
That happiness he giveth,
That day to day He granteth food
To every one who liveth.

11

But when the wintry Christmas comes,
And we're merry all the day,
She hath no God to hear her prayers;
She hath not the heart to pray.

Part third.

Womanhood.

1

Another scene of Winter's pow'r
Wretched agony to give;
The scanty homes where sorrows low'r,
And the poor exist, scarce live.

2

The Father now no longer acts
Faithfull a father's part,
But leaves to woe whom he should love;
He hath not a father's heart!

3

The Mother, left to strive alone
With advancing wretchedness,
Finds none to stay her feeble hands
When the light of hope grows less.

4

As on the hearth the firelight dies
With the fagots last faint spark,
Dies from her breast the light of hope,
All the wide wide world seems dark.

5

The wind sings very cheerfully,
When we gather round the fire,
But it howls so, so bitterly,
When the flames at last expire.

6

If tattered rags and not the cold
From her infants icy hands,
Though closely clasped in her arms,
Can she check its ebbing sands?

7

Can she give the famine-stricken
Bread to ease their plaintive cries?
Can she dry the briny tear-drops
From their sorrow-burdened eyes?

8

When Winter comes, and Christmas comes,
And she's happy all the day,
She hath no joys, but only tears,
And she repelleth it away.

Part Third.

Manhood.

1

But not alone the child a wife
Sinks beneath its strong pain,
Nor manhood, in the strength of life,
Has resisted it in vain.

2

Strong men will labor day by day,
Their child will want from their door,
Yea, labor that their loved ones may
Not have till when they're no more.

3

But when the rich ask not their toil,
And the sudden "hard times" come,
The labor hath no help to fill
The necessities of home;

4

Its wretchedness but rends his heart,—
How can he bear its sorrow?
Each day still adds a sharper dart,
A presage of the morrow.

5

When Winter comes, & Christmas comes,
And we're happy all the day,
He has no joys for which to thank,
But he curseth it away.

Part ~~Fourth~~ Fifth

The Moral.

1

Ah! the weeping and the cursing
Of those who do not know
That the Father's end is mercy,
Though the cause He may not show.

2

It calls for faith and stronger will,
Well to struggle with life's woe,
When hands grow weak, the bracon fails
And no arm is near to save.

3

We know an arm is ever near
To sustain our failing strength,
Though darkness compass us around,
Light shall brightly shine at length.

4

Now we close the Book of Sorrow;
We would not dampen pleasure;
But hearts are tuned a sweeter tone,
When in the minor measure.

5

We will value more the present,
And the joys of to-morrow;
The picture of our pleasure may
Contrasted beauty borrow.

6

Then lighten let the firelight gleam,
Will be happy to night, to-night;
Even the cold moonbeams merry seem,
Then the warm heart also might.

7

The Poets Exit.

When the silver bells are jingling,
And the jojan sounds are mingling;
When the white snow-flakes are falling,
And the merry voices calling;
When the skaters' steel is ringing,
As they rush on singing, singing,
Will happy be.

8

For the friends who hold us kindly,
Ever viewing faults so blindly;
For affection whispered lowly,
Making some hours seem so holy;
For the homes where daily, nightly,
Kindled love-fires glisten brightly,
Will thankful be.

Lawrenceville "Sociable" Dec. 24th 1857.

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